itself. Far from preaching violence, he had checked it, for he had stopped the assaults on the Kisan, trespass into his home, and violation of his womenfolk, formerly indulged in by the Zemindars' men. And, he said, he was proud of it. To-day, as the result of their work, the Zemindars were anxious to hand over their Zemindari to the Government after due compensation, but, he asked, why should they receive compensation? One does not give compensation for stolen property. The land had belonged to the Kisans till a stroke of Lord Cornwallis' pen had deprived them of it. Why had he, a *sannyasi>* undertaken this work? He had seen a dead man being carried to the burning ghat wrapped in a miserable piece of rag, and it had struck him that the man who had produced in his lifetime food for millions had nothing to cover his corpse when he died. He had been cut to the quick by the injustice of it. It was said that God fed men; he had never seen it, but the Kisan fed thousands with the crop raised by his labour. Thus, the Kisan to him had risen to the status of God and he had vowed to serve God through service of the Kisan. He wanted to root out an order which allowed the producer of wealth to go hungry while the landlord's dog lay on velvet, and he was not prepared to compromise. But he reiterated that he had no desire to injure the Congress.

This rather embittered controversy is instructive. Some have seen in it a symptom of a split within the Congress, but it is not so. It is merely a symptom of that increasing class-consciousness which the older generation cannot accept. We may trace this story to its end at the Haripura Congress this year, when mafty expected there would be bitter debate about the Kisan Sabhas and their final banning as regards Congressmen. But the Congress met against the background of a crisis, for the Ministers of Behar and U.P. had resigned. It was no time for splits. The official